



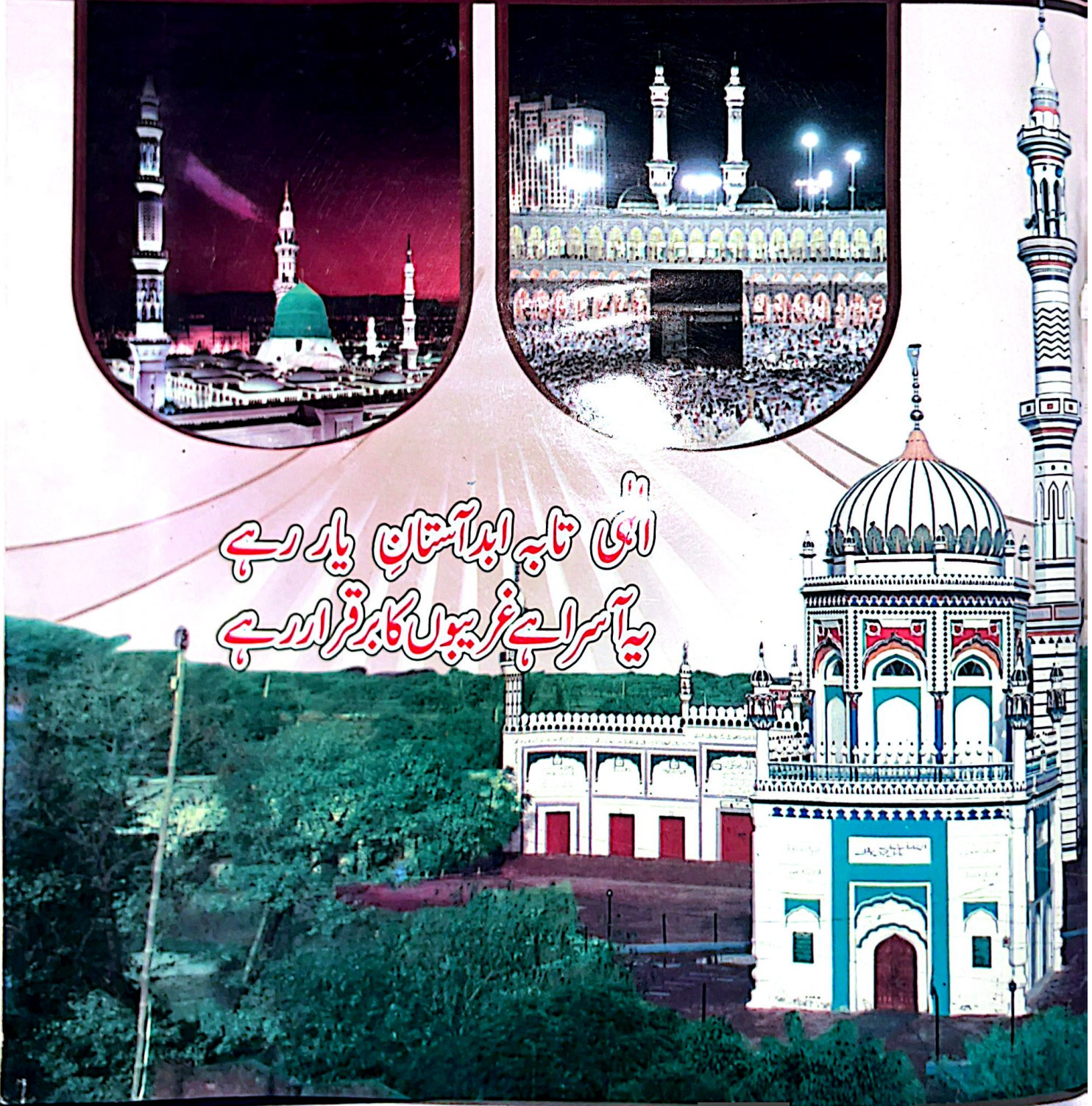
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ایڈیٹر قریب کا قریبان
جلد
آیت دکر
مکان شریف جمنگ



اُمی تابہ ابد آستانِ یار ہے
یا سرائے غریبوں کا بے قرار ہے



آیت کرمہ

منگانی شریف جنگ

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رابطہ برائے خط و کتابت
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SHORT BIOGRAPHY OF **SAYYEDENA ABU ABDULLAH MUHAMMAD BIN SULEMAN AL-JAZULI RADI ALLAH ANHU**

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The author of "Dalail-ul-Khairat Shareef" is "Muhammad, son of Abdul Rehman, son of Abi Bakr, son of Suleman. He is known as "Suleman" Due to his ancestral relations with his great grandfater, he is also known as "Muhammad s/o Suleman". In Arabian countries, he is known far and wide as "Sayyedi Bin Suleman". His last resting place is located in Morocco city. On the right hand wall of the main gate of his shrine stands installed a board with the following inscription.

"DHAREEH SAYYEDI BIN SULEMAN"

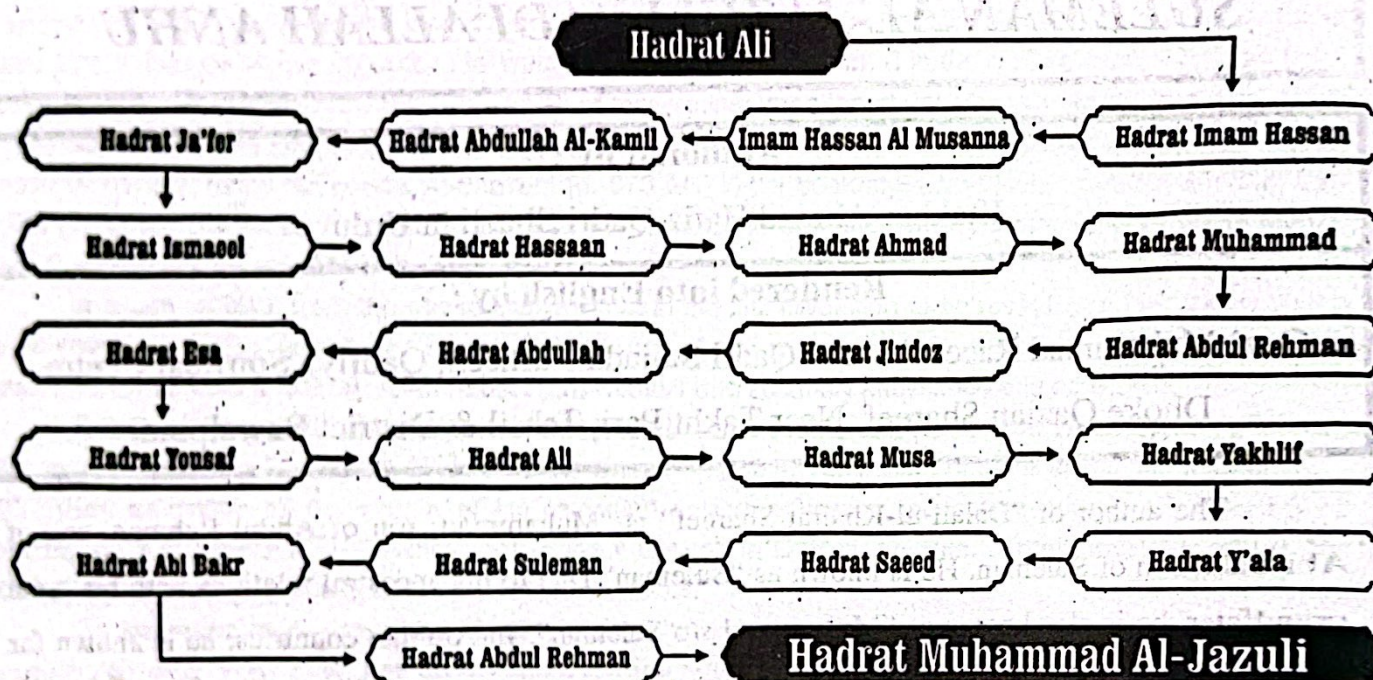
AFFILIATION

"Jazulah" is the name of an ancient "Barber" tribe, which had been living in a city namely "Sous". Samlalah was an offshoot of this tribe Jazulah and Samalalah, being very rich and fertile, gave birth to a large number of renowned personalities. Amongst them, Sayyedi Muhammad son of Suleman Al-Jazuli Al-Samlali is the most distinguished personality, whose reputation on the spiritual as well as the intellectual level is spread all over the world. He is known as "Jazuli" and "Samlali" on account of his affiliation with "Jazulah" and "Samalalah" respectively.

DATE OF BIRTH AND GENEOLGY

He was born in the year 870 Hijri corresponding with the year 1404 Shamsi, in a dynasty of Sadaat-e-Karam in the Berber tribe. The city of his birth is Sous situated between the Mediterreanean sea and Atlas mountaneous area. His geneology goes back to Hadrat Sayyedena Imam Hassan (Radi Allahu Anhu). Hadrat Imam Mehdi-Al Fasi has narrated his geneological tree i.e. Shajrah-e-Nasab as under:-

GENEOLOGICAL TREE (SHAJRA-E-NASAB OF SAYYEDUNA MUHAMMAD SON OF SULEMAN-AL JAZULI (MAY ALLAH BE PLEASED WITH HIM)



(May Allah be pleased with all of them)

GRACEFUL TITLES

Hadrat Muhammad son of Suleman Al-Jazuli (May Allah be pleased with him) is known with numberless graceful titles but the best of titles is that bestowed upon him by the Messenger of Allah (Peace and Blessings of Allah be upon him and his descendants). It has been stated by Hadrat himself that "I was fortunate enough to see the Messenger of Allah in a dream. He was pleased to tell me :-

"I am source of beauty for other messengers and you are a source of beauty for other friends of Allah Ta'ala"

Hadrat Imam Muhammad Mehdi Al-Fasi, May Allah be pleased with him, has mentioned the following titles of Hadrat Sayyed Muhammad bin Suleman Al-Jazuli in his book "Matale-ul-Musarrat Be Dalail-ul-Khairat":-

"Al-Sheikh, Al-Imam, Al-Walliyy-ul-Kabeer, Al-Kamil, Al-Arif, Al-Muhaqqiq, Al-Wasil, Qutb-i-Zamana Wa Fareed-e-Dahr"

Sheikh Idrees son of Mahi Qatooni has used the following graceful words for him :-

"Al-Sheikh, Al-Faqeeh, Al-Allamah, Al-Arif, Al-Wali-us-Saleh, Sheikh-ul-Islam, Al-Alim-ul-Amil, Al-Sheikh-ul-Kamil, Al-Arif Billah-il-Wasif, Nukhbat-ud-Dahr wa Waheed-ul-Asr".

EDUCATION

Hadrat Imam Jazuli attained the primary education on local level. Afterwards, he left his homeland and departed for Fez for higher learning. He got admission in then famous seminary known as "Madrassaht-ul-Saffareen". Here, besides other books, he memorized the great books, "Tbn-e-Hajib" and "Madawwanah-tul-Kubra". During the same period, he met the renowned Faqeeh Sheikh Ahmad Zarouq and he benefitted from him also. According to Sheikh Ahmad Baba Al-Saudani, he besides attaining higher status in the field of knowledge and literature, also acquired high degree in the sainthood. During his stay in the "Madrassahat-us-Saffareen", he did not allow entry to anyone in his residence. Some of the people objected to this behavior on his part and suspected that he had gathered worldly treasurers in his apartment, hence he has banned entry of any body else therein. In this background, they complained against him before his father. He, upon hearing this, arrived there and desired to visit his residence. He opened the residence and went inside along with him. The father of Sayyedena Muhammad son of Suleman-Al-Jazuli was surprised to observe that everywhere on the walls of the residence was written in the Arabic words, "Death, Death, Death". When he observed this spiritual state of his son, he announced in a loud voice, "Behold! Where we stand and on which spiritual station, he stands".

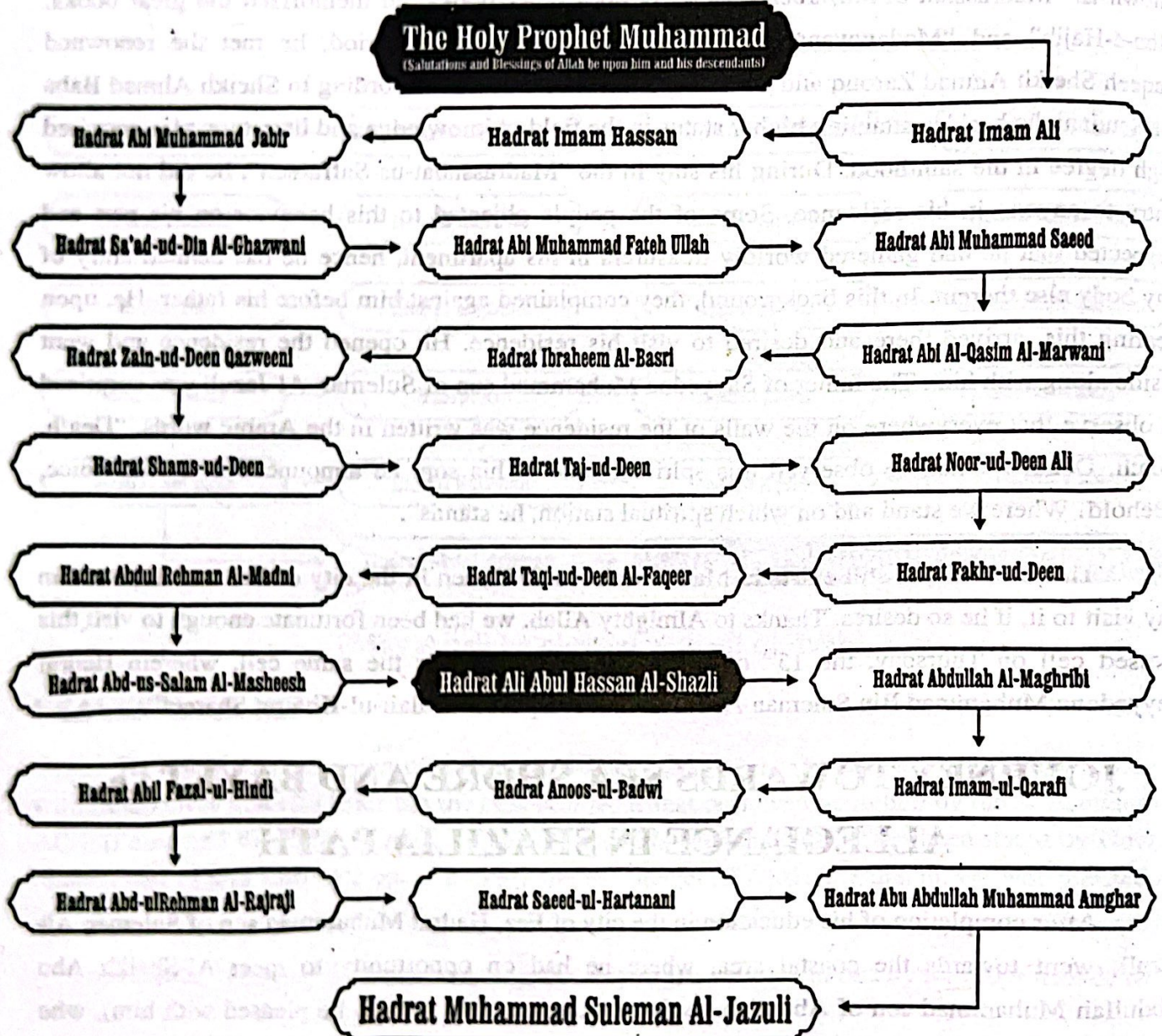
This blessed cell still exists in Madrassaht-us-Saffareen in the city of Fez and anyone can pay visit to it, if he so desires. Thanks to Almighty Allah, we had been fortunate enough to visit this blessed cell on Thursday, the 15th of November, 2007. This is the same cell, wherein Hadrat Sayyedena Muhammad Bin Suleman Al-Jazuli had composed "Dalail-ul-Khairat Shareef".

JOURNEY TOWARDS SEA SHORE AND BAYET i.e.

ALLEGIANCE IN SHAZILIA PATH

After completion of his education in the city of Fez, Hadrat Muhammad son of Suleman Al-Jazuli, went towards the coastal area, where he had an opportunity to meet Al-Sheikh Abu Abdullah Muhammad son of Abdullah Asghar-us-Sagheer (May Allah be pleased with him), who is a perfect saint belonging to Sadaat family and he can be singled out as a great spiritual personality of his times. On his blessed hands, Hadrat Muhammad son of Suleman took an oath of allegiance in Shazilia spiritual path. The Geneology of the majority of Shazili saints is traced back to the Sadaat family. For example, Hadrat Muhammad son of Suleman is one of the descendants of Hadrat Imam Hassan son of Hadrat Ali (May Allah be pleased with both of them) and his master i.e. spiritual leader who is the founder saint of Shazili path, also belongs to the family of Imam-e-Hassan. His Murshid i.e. spiritual master Sayyedi Abdus Salaam Masheesh (May Allah be pleased with him) is also a Hassani Idreesi Sayyed with his Murshid also having been a member of the family of Sadaat.

SPIRITUAL GENEEOLOGICAL TREE OF SAYYEDUNA MUHAMMAD SON OF SULEMAN AL-JAZULI



CHARACTERISTICS OF SHAZLIAN PATH

It has been started by Hadrat Sheikh Ali son of Muhammad Saleh Al-Andlusi (May all be pleased with both of them) in one of his books that there are two spiritual paths, which stand elevated to a high degree, one being Qadriya belonging to Sayyid Sheikh Abd-ul Qadir Ali Jeelani (May Allah be pleased with him) and the other one being Shazliyya belonging to Hadrat Sheikh Ab-ul-Hassan Shazili (May Allah be pleased with him)

SECLUSION

After entering into Shazlian path, Hadrat Muhammad s/o Suleman Al-Jazuli Shazli went into seclusion, spreading on a long period of 14 years. The purpose was to engage himself in worship and spiritual struggle for attainment of further alleviation of his spiritual stations. It has been narrated in books that during this period, he used to recite Dalaul-ul-Khairat Shareef twice a day, Tasmiyya Shareef one Lack times a day and during the night time, he used to recite Dalaul-ul-Khairat Shareef once and recite one fourth part of the Holy Quran.

SERVICE OF MANKIND

After 14 years' seclusion, Hadrat Muhammad son of Suleman Al-Jazuli was ordered to devote himself for the service of mankind. On this commandment, he came out of his cell located in the coastal area and he made the city of Asifi as a centre for propagation of the religion and provision of guidance for the humanity. The people from far and wide started coming into his sittings. Numberless persons repented and took allegiance on his pious hands. His reputation reached the other cities and areas. A large number of miracles happened through him by the grace of Almighty Allah.

Inspite of his pre-occupation with the training of his disciples and propagation of religion, he used to recite the following litanies daily :-

- i) Recitation of one and an half Holy Qur'an during day and night.
- ii) Recitation of Dalail-ul-Khairat Shareef twice during the day and night.
- iii) Recitation of Tasmiyya Shareef

POPULARITY IN THE DIVINE PRESECE

It has been reported by Hadrat Muhammad son of Suleman that once he was given glad tidings from Almighty Allah :-

"O' my slave, since you recite Darud Shareef in a huge quantity, I have bestowed supremacy to you on the whole creation present at the moment".

On another occasion, it was stated by him that he was given good news from on high that "Whoever wants to see the radiant face of Sayyedana Abu Bakr Siddique (May Allah be pleased with him) should look towards your face".

MIGRATION FROM CITY OF ASFI

The visit of a large number of the general public as well as the dignitaries day and night for obtaining blessings from the saint caused apprehension in the mind of the ruler of Asfi that it may lead to a treason against him. In the circumstances, Hadrat Muhammad son of Suleman received a message from him to leave the city. He, therefore, left the city of Asifi and came to Ba'afghal located near Matraza.

We should always try to ensure that none of the persons chosen by Almighty Allah is put to trouble by us. In case, a friend of Almighty Allah has to face some anxiety due to our faults, it invites the wrath of Allah, which covers the whole area. Allah was displaced due to the insolent behaviour of the local ruler and after the city was deprived of the presence of a friend of Allah, the city as well as its citizens remained under the occupation of Christians for a long period of forty years and the ruler concerned was also bethroned by one of his own relatives whereas on the arrival of Hadrat Muhammad son of Suleman, Afghal became to be known as a great centre of knowledge and spiritual blessings and the public started to attain spiritual benefits from this prestigious centre.

As opined by Hadrat Allamah Muhammad Mehdi Al-Fasi, because of Hadrat Al-Jazuli, spiritual illumination was spread and the secrets started unveiling even to the remotest areas. The countries known as Balaad-i-Maghrib were fortunate enough that the whole atmosphere was replete with the remembrance of Almighty Allah i.e. Zikrullah and Salat-o-Salam i.e. salutations and blessings upon the Holy Prophet (Peace and Blessing be upon him and his family).

The grace i.e. barkah of Hadrat Jazuli reached everywhere. Countless holy persons not only entered into the Shazilia path but they were also blessed with the Khirqa-e-Khilafat. On his arrival there, the manifestations of spirituality were at decline, whereas the efforts of Hadrat infused a new spirit in the spiritual system and after revival of the system, he sent Khulafa i.e. deputies in the different areas in order to extend the invasion. The names of two deputies are specifically mentioned in the books, which are as under.

- i) Al-Sheikh Abu Abdullah Muhammad Al-Sagheer Al-Sahli (May Allah be pleased with them)
- ii) Al-Sheikh Abu Muhammad Abdullah Al-Manzari (May Allah be pleased with them)

With the sincere efforts of these deputies for guiding the people towards the straight path, the mission was promoted to such a large extent that besides devotees from the common folk, thousands of distinguished personalities also formed part and parcel of the movement. It is reported that from amongst the disciples of Hadrat Jazuli, 12665 persons reached the status of walayat i.e. sainthood and they as per their capacity and as per their promixity with the Sheikh, attained higher spiritual grades.

LOVE FOR THE HOLY PROPHET (PEACE AND BLESSINGS OF ALLAH BE UPON HIM AND HIS FAMILY)

The profound love of Hadrat Al-Jazuli for the Holy Prophet (Peace and Blessings of Allah be upon him and his family) can be ascertained by a study of Dalail-ul-Khairat Shareef. It has been stated by Hadrat Sheikh Imam Muhammad Al-Qasaar (May Allah be pleased with him) that the depth of Prophetic love in the heart of Sheikh was to such an extent that due to this very reason, he was told from on high that "You have been granted superiority over your contemporaries on account of recitation of Daroud-e-Shareef in a huge quantity".

The profound prophetic love is a special characteristics of Shazilis. The recitation of Daroud-o-Salam on the Holy Prophet (Salutations and blessings of Allah be upon him and his family) is the foundation stone of this particular path. The great Shazili Sufi Hadrat Abul Abbas Mursi once remarked that, "If I am deprived of the Ziyarah of the Holy Prophet (Peace and Blessings be upon him and his family), I shall not treat myself to be a Muslim.

LOVE FOR POETRY

Hadrat Al-Jazuli had also deep love for poetry. His poetry reflects the fear of Almighty Allah and the Prophetic love.

WISAL-E-MUBARAK i.e. DEATH

His fame, respect, greatness, popularity and his spiritual status had created a group of his opponents and jealous persons, who poisoned him. Due to the adverse effects of this poison, Hadrat Al-Jazuli died during the morning prayer, while in prostration i.e. in the age of 63 years. On the same day, he was buried in the middle portion of the mosque constructed by himself after the noon prayer.

There are different traditions in the different books about the date of death of Hadrat Al-Jazouli. Some of these traditions are mentioned below :-

S. #	Date of Death	Year of Death	Posture during death	Source of tradition
1	Zul-Qa'ada	869 A.H.	2 nd Rak'a / First Prostration	According to some early historians
2	16 th Rabi-ul-Awwal	870 A.H.	First Rak'a	Muhammad son of Yaqub-ul-Adeeb
3		870 A.H.	First Rak'a / 2 nd Prostration or 2 nd Rak'a / First Prostration	Al-Sheikh Zarouq
4		870 A.H.	First Rak'a / 2 nd Prostration or 2 nd Rak'a / First Prostration	Al-Sheikh Ahmad Al-Fasi
5		870 A.H.	First Rak'a / 2 nd Prostration or 2 nd Rak'a / First Prostration	Ahmad Alsoosi Al-Boosaeedi

SHIFTING OF GRAVE AND THE PHYSICAL CONDITION

The blessed body of Hadrat Jazuli was taken out from the grave after 77 years of his death on the orders of Sa'adain Sultan of Morocco Abul Abbas Sultan Ahmed, known as Al-A'raj. In spite of the long passage of time, his pious body was still purely fresh due to the blessings of Daroud-o-Salam. The physical condition was such that even the effects of the shaving of his head and the dressing of his beard could easily be seen as fresh. When the ruler or any other person, on his request, pressed the blessed face, blood immediately started shifting from the relevant place. When he lifted his finger, the blood returned to its original place as is in the case of a living person.

He was buried in the ancient part of Morocco and a building has also been erected on the grave. As stated by Allama Yaferney, the shrine was got re-built by the Moroccan caliph in the year 1133 A.H. and a religious function was also arranged at the time of foundation laying ceremony. During the tenure of other Salateen i.e. Kings namely Maulaye Ismaeel and Muhammad son of Abdullah, besides extension of the shrine, some of the parts of shrine were reconstructed.

FRAGRANCE OF MUSK FROM THE GRAVE

It has been narrated by Hadrat Allama Mehdi Al Fasi that it is a proved fact that the fragrance of musk can be smelled from the grave of Hadrat Jazuli and this is on account of recitation of Daroud-e-Pak by him in abundance.

HOLY SHRINE

As stated earlier, the shrine of Hadrat Jazuli is located in the ancient part of Morocco. It is widely known by all and it is a site of visitation by a multitude of persons from far and wide. His great personality is one amongst seven famous saints i.e. Aulia Allah of the city.

